Zions Herald

+ THE INDEPENDENT METH[illegible]EEKLY +

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JANUARY 5 1944

THE UNDEFEATED = = *Ezra M. Cox*

Judge not
By this gnarled form,
For my lot
Fell on stony ground
High in the mountain pass
Where the storm winds
Unleash their fury.

Though twisted and torn,
Bent and broken,
Yet
I lift my head
To the skies

Undaunted.

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MR. EDITOR

Questions About the Crusade

In a recent issue of ZIONS HERALD, reference was made editorially to the projected so-called "Bishops' Crusade," and informal statements have been made regarding it in other places. So far I have seen no informative statement of its purpose or what it is proposed to accomplish by it.

Many thoughtful people in the church are feeling concern as to the wisdom of this movement which appears to be purely denominational, and such questions as these are being asked:

1. Is world peace a peculiarly Methodist interest so as to warrant the launching of this denominational enterprise?

2. At this time when unity is so vital and important and when common effort in a great cause will do so much to promote it, why go off on this separatist crusade?

3. Why has no attempt been made to bring at least all Protestants into this movement in which all are so concerned?

4. Aside from the principle of the thing, what of the strategy of making this obviously well-intentioned effort for world peace a sectarian affair? It surely will be so regarded.

5. Why a "Bishops' Crusade," and of all things why a Methodist "Bishops' Crusade"? Most of us hold that Methodist bishops are not bishops in any ecclesiastical sense but only general superintendents. Will not the very name stir unwelcome ecclesiastical discussion that may do much harm and can do no possible good?

There is a wide-spread feeling that this is the time for unity and that common action of all Christian bodies, or at least of all Protestants, is imperatively called for, if the church is to have any real influence in this world crisis. The opportunity facing us is unique. Are we fumbling it?

CHARLES MITCHELL.

New Bedford.

[A series of meetings known as "The Christian Mission on World Order" was recently conducted in some 100 cities under the auspices of the Federal Council of the Churches of Christ in America. The present Methodist "Crusade" is intended to "carry down" the message on world order to the Methodist denomination. Other denominations were urged to do the same. The official designation of the movement is "The Crusade for a New World Order," under the leadership of the Council of Bishops of The Methodist Church. The "Bishops' Crusade" is simply a popular name for the Methodist effort to help in establishing a better postwar order.—EDITOR.]

"Ask and Receive"

I have just reread your broad and balanced editorial on the great theme of prayer, in a recent HERALD. It justly includes praise with petition and thus provides for a touch of gladness in our communion with God. You seem a bit apologetic toward mere supplication, with its reiteration of "Give me," "Give me." But are we not charged to "build *ourselves* up on our most holy faith," by "praying in the Holy Ghost"? And thus is it not in the high scheme of God that we ask in order to receive, in our own interests, and that "without ceasing"?

But, what of intercession? Assuredly, our editor believes in that. And how readily it grows out of supplication.

The Christian world will never forget one historic heart-cry to God, which echoes down the ages: "O Lord, give me Scotland, or I perish." Who put it into the heart of John Knox to ask that gift of God? The Spirit, who "maketh intercession" for God's "own elect."

To this classic instance of petition both for self and for others, we may add in thought ten thousand prayers through the ages since of mothers for their soldier boys. What though they say, "*Give* me, Lord, my own offspring. Bring him back to me, with his life, and that more abundant"? Such blended supplication and intercession is worthy the attention of God, who will avenge His own that cry unto Him day and night while wars rage on "through the present evil age."

It is said that the recorded prayers of the church from the beginning have been largely intercessory. And today if ever, the members of Christ's Body should pray for themselves indeed, while they bear one another's burdens to the mercy seat, and pray for all men, that the whole round world be every way "bound by gold chains about the feet of God."

HAROLD REEDER.

[Certainly there was no intention in the editorial to discount the importance of intercession in our prayers. The criticism was directed against too much selfish petition.—EDITOR.]

A Call for Protest

In the administrative and legislative confusion regarding finance, the bill introduced by Senator Guffey, establishing a national lottery, is gaining favor. Unless the Christian voters protest against it, some such measure is likely to be enacted into law.

This is to suggest the wisdom of speedy action by everyone who is opposed to further decline in our moral standards.

WILLIAM SHAW,
Member New England Conference.

St. Cloud, Fla.

Is the Church Too "Negative"?

Hitler has used a thousand times more boldness and brains in destroying the kingdom of righteousness in the world during the ten years that he has been in power in Germany than the church in the United States during the same period has used in building up the kingdom of righteousness among men. Against Hitler's most militant, evil program, aimed at the destruction of all the holy things of life, the church has offered only one thing—total non-resistance. The disastrous results, spiritual and material, upon the life of mankind by a wholly negative course on the part of the church in dealing with this awful situation, appall the imagination.

If the pacific, non-resisting attitude of the church continues toward the powerful, aggressive forces of evil in the world, World War II will be followed, not by "a better world," but by a bitter aftermath.

What kind of spiritual heritage shall we leave to our children?

WILLIAM H. HARGROVE,
Member Southwest Missouri Conference.

California, Mo.

Who Will Answer?

May I ask for a reply in ZIONS HERALD to some questions of mine? *Please,* no personal answer.

Is there significance for the church of God of today, in a story that has come down to us from the fourteenth century?

Demetrius, Grand Prince of Russia, and Sergius, a hermit, met a supreme crisis in Russia when she was threatened with destruction by the Tartar hordes in 1380. Declaring a Holy War as a rallying cry, they met the enemy with words from Psalm 46. A glorious victory was won, the memory of which lives in contemporary literature, sculpture, painting, etc.

Where can we go today for leadership, for the rallying message: Come "to the help of the Lord against the mighty," except to the church of God?

Is there not a great need that the whole Christ be uplifted (with the emphasis not only upon love but also upon justice, judgment, and righteousness) that in His strength victory may be won over the forces of evil?

Where is our Demetrius, our Sergius for today?

EDITH A. SMITH.

Alhambra, Cal.

Jealousy or Laziness?

Raymond Huse is so nearly always right (being a Drew Man) that I hesitate to differ with him in any way whatsoever.

However, in his article on "The Sins of Preachers," published some time ago, he records it as his opinion that their "besetting sin" is jealousy.

Now, that may be true of preachers in the former Methodist Episcopal Church (with whom he was well acquainted), but it is not true of preachers universally as I knew them so well in the wonderful days of the former International Sunday School Association.

No, Raymond, the cardinal sin of preachers is not jealousy, it is *laziness!*

WILLIAM A. BROWN,
Former Missionary in South America.

"La Casa Willadora," Cave Junction, Ore.

Three Principles

There are three principles for the removal of much unrest in the ministry; for, as Rev. C. C. Chayer pointed out some time ago in the HERALD, "the church's influence in the promotion of a Christian economic order will possess a new dynamic when men see that, within the church at least, the basic principles of a Christian economic order are functioning."

1. Equalization of ministers' salaries, as is done in the case of chaplains and mission

(Continued on page 9)

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Zions Herald

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God Speaks to Men

CHESTER A. SMITH

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.—John 12:29.

Let us recall the occasion concerning which these words were written. Jesus has come up to Jerusalem to celebrate His last Passover. Great crowds are in the city. Devout worshipers have come not only from Palestine but from many other parts of the Roman world. Jesus has reached the high tide of His popularity with the people. Tales of His mighty works have gone far beyond the confines of Palestine. Jews from Greece, intellectual center of the ancient world, seek audience with Him. It is a tribute from the world outside of Palestine that Jesus evidently enjoys. He sees in it, perhaps, a prophecy of that time when His gospel shall be preached throughout the world. But He knows, in spite of it all, that the religious rulers of His people, who fear and hate him, will bring about His death. He is greatly troubled in His soul. And there in the midst of the crowd, some of whom love Him and others of whom hate Him, He speaks to the Father: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." And then comes the voice of God from heaven: "I have both glorified it, and will glorify it again."

One can imagine the silence of the crowd while Jesus is praying, and then the awe and wonder when God answers. But note the reactions: to some of them the voice of God is only the noise of earth, thunder; but others, with keener spiritual discernment, see in it a voice not of earth but of heaven and exclaim, "An angel spake to him."

Thus have men reacted to the voice of God through the centuries.

What may we say about the voice of God?

First of all, we may say this, and it is a very great thing to say, that God speaks. He spoke to Abraham in Ur of the Chaldees, bidding him travel westward; to Jacob that great night at Bethel; to Moses by the burning bush in Midian; to Elijah amid the rugged fastnesses of Mount Carmel; to Isaiah in the Temple.

Jesus was familiar with all this. It was nothing strange to Him that God, who had spoken to these others, should speak to Him, His Son. This was not the first time God had spoken to Him. God had spoken to Him following His baptism by John: "This is my beloved Son, in whom I am well pleased." God had spoken to Him on the Mount of Transfiguration: "This is my beloved Son, in whom I am well pleased; hear ye him."

Yes, God speaks. He spoke to Augustine in the garden, bidding him give up his life of sin and open the Sacred Book and read the first words upon which his eyes rested. He spoke to Joan of Arc in the forests of Domremy, bidding her take the leadership of her people in their time of dire discouragement. He spoke to the young man Lincoln in the slave market in New Orleans when, brought face to face with the tragic fact of slavery for the first time, he uttered his famous vow: "If God Almighty ever gives me a chance to hit that thing, I'll hit it hard."

Yes, the voice of God reaches the hearts and minds of men above all the tumult of the world's life. God does speak to human beings. Not all heed, but some do.

The second great thing we can say about the voice of God is that the most revolutionary thing that can happen to a human being is to have God speak to him and to heed the call. A man is never the same after God speaks to him and he heeds, and the world is never quite the same again.

The last thing we may say about the voice of God is that God still speaks. He is speaking to us who are living today, just as He will be speaking to men in the centuries to come.

Shall we be like some of that group around Jesus and think the voice of God is only the thunder of earth, or shall we, like those others, recognize it as divine?

How is God speaking to us today?

He is speaking through great men, through poets and preachers, teachers and statesmen, musicians and artists. The true poet is the mouthpiece of God. Could anyone

who ever heard Edwin Markham recite his great poem, "The Man with the Hoe," doubt that God was calling upon the rulers of the earth, through Markham, to heed the cry of the oppressed and to right their wrongs?

God is speaking to us today, also, through great events.

We are living in the midst of as great events as mankind has ever seen. Shall we think of them as only the thunder of men, or shall we see them, as Cromwell saw the great events of his day, as "God moving," and hear God speaking through them?

Take the Atlantic Charter. A thousand years hence men will look back upon its signing with the same awe and reverence that we now look back upon the signing of the Magna Carta at Runnymede and the Declaration of Independence at Philadelphia.

God is bidding us, through this great event, to put away our isolationism for internationalism, to stop thinking provincially and think globally.

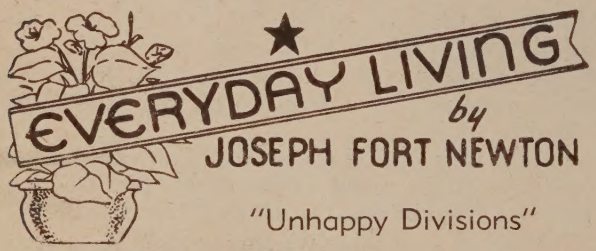
Or take another great event, Russia's restoration of religious liberty. God is bidding us, through that, to put away our distrust of that great country and with Christian faith and confidence cooperate with her.

Or take that other great event of our time, the meeting of Generalissimo Chiang Kai-shek with President Roosevelt and Prime Minister Churchill. Through it, God is bidding us accept in deed and in word Paul's dictum that He hath made of one blood all nations of men.

Last of all, God is speaking to us today through our own souls. As we listen to the words of a great preacher, or read a great book, or gaze upon a great work of art, or listen to great music, or look into the sky on a starry night, perhaps we may be moved to do some great, good thing, to undertake some new adventure, or to be better than we have ever been. That is God speaking to us. Let us not dismiss those moments of inspiration, those aspirations that come to us, as something from earth. They are from the ever-living God.

Yes, God speaks.

Let us, therefore, be so pure in heart, so spiritually alert, that we shall recognize God's voice when He speaks to us and follow where He leads.



"Unhappy Divisions"

"Sharing your interest in the problem of church unity," a reader writes, "may I remind you of the words of the late President Eliot of Harvard, in his letter to Bishop Doane, which are worth pondering?

"'Divisions in religion,' he said, speaking as a member of one of the smaller communions, 'seem to me not unhappy but natural, inevitable, and desirable. What is lamentable is bitterness and strife over natural divisions.'

"'In things intellectual we observe that diversity of gifts and extreme division of labor are on the whole means of progress for the race. In things spiritual I believe that diversity of faculty, taste, and mode of activity is natural, and that divergencies in religious opinions and observance result from an increasing respect for the spiritual rights of the individual.'

"'Diversities of organization, form, and creed help rather than hinder this main object. The real foundatio of religious unity lies in identity of aim, rather than i identity of beliefs, rites, and sacraments.'"

Agreed. No one known to me advocates or desires un formity, much less identity, of form, creed, and rite— would be deadening. Unity of spirit and aim and obje tive, not uniformity of form, is our hope and dream.

By the grace of God, we have a "like precious faith as the Bible tells us. We hold the same basic vital truth even if we express and interpret them differently. "Th more interpretations the better," said St. Augustine.

But the tragedy is, and has been,—though happily le than in former years,—that we have made differences c form and interpretation tests of fellowship, and the occa sion of bitterness, as well as bigotry.

In our republic we have, today, a profound unity c spirit, faith, and aim, but the states differ in laws, rule and forms. The American faith and way of life is th same for all Americans—its details may differ.

Just so in the church, some of us remember when littl differences were magnified out of all proportion—ou fathers would not worship together even when the offered their prayer to the same God, the Father of all.

Great souls see the things we hold in common; littl minds see only the differences of rite and form. Today i a time for greatness; if the nations must unite to win th war, the church must be one to heal the world.

Where There's a Will There's a Way!

John W. Annas, Jr.

Standing by the bedside of a former British soldie who had served in India and in the Boer War under Lor Kitchener, were his two daughters, a son in the uniforn of the United States Army, and his pastor. We were al there in that hospital ward because the doctor had advise that all members of the family be called. Cancer wa about to take another victim. There was no whimperin from the sick man nor did he ask why we had come After bracing himself, he said slowly: "I have lived mucl of my life in the world, but in recent years I have sough the Father's House. I have prayed, 'Create in me a clea heart, O God, and renew a right spirit within me,' and believe I am forgiven." His eyes turned from the faces o his children to that of his pastor as if seeking confirma tion of that faith. His pastor replied with conviction, "A far as the east is from the west, so far hath he remove our transgressions from us."

Again the sick man's lips moved. "I am sorry I was no more often at church," he said. A daughter sought t make excuses for him. She said, "But, Daddy, you worke on the night shift and—" The father said, "Don't mak excuses for me." He looked from one to another of hi children and then, fixing his gaze on his pastor, he added "There's an old saying, 'Where there's a will there's a way.'"

It was a bit difficult to tell at that moment whether th brightness of his eye was caused entirely by fever or partl by the presence of an "inner light." Certain it is that hi better self had found expression and he had witnessed a good confession.

I dared not wait much longer, although the other son also in the Army, had not yet arrived. After reading Romans 10:9 and 10 and several verses from the firs of John 14, I led in prayer. An immortal soul wa again committed to the care of the Everlasting Father in

(Continued on page 14)

They Need Not Be Lost

Student Counseling at Boston University

MARY LICHLITER

You can see them every morning, pouring out of the ubway, arms piled high with books, rushing to that "nine 'clock" in the red brick building on the corner. It is a ity university, and these students come from every corner f its sprawling environs, demanding the right of educa- ion, demanding their place in the new world that is pening up to them. Most of them are women students n these days. They look so much alike from their sport hoes and anklets to their shoulder-length bobs that it is ometimes difficult not to treat them as a mass phenom- non. That is our danger—and our opportunity.

They come as individuals with hopes and ambitions, vith anxieties and longings, with memories of yesterday, lans for today, and dreams of tomorrow. Even when hey are welded into that vague reality known as the Boston University Family," it is these individual differ- nces that we must treasure all the more highly because en million in arms are learning to submerge their indi- iduality into a compact mass movement to guarantee ndividual freedom everywhere.

It is not easy to do this in an urban university. A small ollege can usually maintain the ratio of one faculty mem- er for every ten students; its life is informal and inti- nate, with a fair chance for social and intellectual fellow- hip between student and faculty.

The city university starts with a handicap: large classes, faculty whose separate lives are somewhat removed rom the university; a campus scattered throughout the ity; a social life of units, not of the whole. Too fre- uently students tend to make their separate ways to the arious schools of the university, gulp down their educa- ion, then go their separate ways again. A few force their eads above the mass. They are the born leaders, or the ggressive who know what they want from life and take t. Too many come and go, leaving nothing of them- elves, taking little away except a certain mastery of sub- ect matter and an academic degree.

They need not be lost! Once a university has faced its andicap and its need, it can coalesce its separateness and ndividualize its approach. This process began in Boston Jniversity when the personnel movement reached the ollege level. President Daniel L. Marsh called together committee to organize a Department of Student Coun- eling which was to be intra-university in its scope. The irst service offered the various schools was vocational nd educational testing, but from the very beginning, the irector, Professor Warren T. Powell, defined its func- ion in larger terms. Informally and unofficially, it be- ame the open door in the university for all its students. Here were centered not only counseling services but also eligious activities, all-university social affairs, housing or men, legal aid, financial help. The students quickly earned that here many of their questions could be nswered. They discovered that here was an office vhere there was always time and leisure to talk over heir problems in an atmosphere of sympathetic under- tanding.

The testing services were gradually utilized by univer- ity departments in conducting compulsory group tests involving an entire class, but the university faculties soon realized that tests alone were useless instruments of meas- urement except for the statistician. Boston University had a greater obligation to the student than fitting him into a statistical pattern. Some of the departments turned to the Department of Student Counseling with the request that it unite its testing function with that of its counseling function. Other departments carried on a similar project manned by their own staffs. As this was done, the indi- vidual emerged from the mass and education became *personalized* in the light of the individual's needs, abili- ties, and capacities.

This process might well be called individualized coun- seling. The machinery is simple. A standard battery of tests is followed by personal interviews. The important questions are: What elements of strength and weakness are indicated by the tests? Are potential abilities being used? In what way can ambition be adjusted to ability? What bearing might personal adjustment, or lack of it, have upon the student's progress in college?

This interview becomes a "clearing-house," and the task of counseling is that of both interpretation and referral. The student is sympathetically interpreted to his instruc- tors so that he is more than a name, or an "F" on the grade sheet, or a clumsy worker in the laboratory. He is referred to that member of the faculty, or staff, who is most congenial for the student and his needs, and who might well become his permanent adviser.

The preliminary interview opens the first opportunity for vocational guidance. Many are not aware of any vo- cational interest. Others have a general idea of what they want to do but have no conception of what is involved in the way of training and prerequisite study. Each stu- dent needs detached but imaginative counsel and help until he has found himself.

Beyond all this, however, the student must be consid- ered *as a person,* and must be helped to face and solve his own intimate personal problems. The first interview often isolates certain underlying conflicts. Sometimes nothing more can be given except understanding and sympathy, and a more constructive attitude toward one's own problems. Many times the trained clinician can be called in to prevent further disintegration of personality.

Equally important is the adjustment of the new student to college life, for here, easier than in any other area, the individual can be lost. Yet by the very way in which the Department of Student Counseling is organized, it is pos- sible for contact to be made almost instantly between the student seeking a social outlet through the many student activities and those who are leading or advising the vari- ous groups.

The process is not complete. It is a growing, expanding service, ever learning new techniques and discovering new possibilities. It has its percentages of failures, but it also has its successes—and each success points the way to the time when each student member of the college commu- nity will be realizing his fullest potentiality. A real beginning has been made in bringing to a large city uni- versity the spirit of "personalized education."

Zions Herald

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A Layman's Theology

The name of Clive Staples Lewis, Fellow and Tutor in Magdalen College, Oxford, has become familiar to numerous Americans as the author of the scintillating little volume, "The Screwtape Letters." It is now certain to become even more generally recognized because of two other books recently published, "The Problem of Pain"* and "The Case for Christianity."† Both these studies are worthy of attention because they represent the thinking of an English layman, a teacher of literature, who in recent years has moved from atheism to a position of deep loyalty to the Christian faith.

For a world at war, Mr. Lewis's examination of "The Problem of Pain" is as timely as any piece of writing possibly could be. The author finds pain a problem only in the light of a Christian interpretation of human experience. A God both omnipotent and good may cause man to suffer only because this process will render him more "fully lovable" to God. The doctrine of the Fall in this exposition is simply an attempt to explain what happened to humankind when it abused the gift of free will. Much pain, therefore, is medicinal and redemptive. Hell and heaven are to be regarded as states of being in which men find themselves according to their rejection or acceptance of the divine forgiveness. Closely knit in thought and compact in expression, these pages state truths we need to hear emphasized today, eve though their taste is unpalatable.

"The Case for Christianity" appeared first in Eng land under the title "Broadcast Talks." In its printe form the book contains two chapters. The firs "Right and Wrong as a Clue to the Meaning of th Universe," is a philosophical discussion in everyda language of those moral differences which the autho finds to be the necessary foundations of religion. Th second chapter, "What Christians Believe," is a plai non-sectarian statement regarding God, Christ, sa vation, and religious duties. The same directness c style that characterized the radio broadcasting c these messages has been retained in the book itself.

No layman can thoughtfully read these two book without sensing afresh the urgency and relevancy c the Christian gospel.

"H. Res. 352"

On November 9, there was introduced in the Hous of Representatives at Washington a resolution th expressed condemnation of Nazi Germany's "ma murder of Jewish men, women, and children" an recommended "the creation by the President of commission of diplomatic, economic, and military e perts to formulate and effectuate a plan of immediat action designed to save the surviving Jewish peopl of Europe from extinction at the hands of Nazi Ge many." The measure was referred to the Commi tee on Foreign Affairs. Public opinion in all par of the country should be aroused to urge the appoin ment of this commission. Write your Representativ

"Herald" Boy Makes Good

Seven years ago, Arthur Newcomb, at that tim a member of Wesley Methodist Church, Salem, wa the winner of the first prize—a two-year scholarshi in Boston University—in the ZIONS HERALD Subscri tion Contest. He achieved the highest rating of a the contestants, 449. The young man was the in his seventeenth year and a senior in Salem Hig School. He has since entered the Christian ministr and is now a student in Boston University School c Theology. On page 12 of this issue of the HERAL will be found his picture, the picture of his churc at Fairview, now free from debt, and the story of th celebration of the fiftieth anniversary of the churc and the burning of the mortgage. ZIONS HERALD i proud of Arthur Newcomb and his achievements.

Chaplain's Poem

With the manuscript of the poem "God's Afte glow," which appears on page 9 of this issue of th HERALD, there was a note to the editor in which Cha lain A. R. Mullins said:

> Written the night of November 28, 1943, after a long-remembered sunset afterglow had cast its sublime spell upon me as it lighted up the steaming jungle hills and the quiet waters of the bay.

The poem is a wistful combination of realism an idealism which makes vivid the triumph of faith i the midst of the horrors of war.

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* *The Problem of Pain.* By C. S. Lewis. The Macmillan Company: New York. Price, $1.50.

† *The Case for Christianity.* By C. S. Lewis. The Macmillan Company: New York. Price, $1.

ONE CHURCH

Wendell Willkie pleads for "one world." Methodism should set up a similar goal and strive for one church.

Nearly five years have elapsed since the Uniting Conference of 1939. Three branches of Methodism were brought together in that year. Transitional adjustments, compromises, consolidations, have been necessary in the interest of unity. But enough time has already been spent in the work of coordination. The call today is for one church. It is incumbent, therefore, upon Methodists to forget sectionalism, to cease references to "how we used to do it," and to close up ranks and forward march.

The coming General Conference can, if it will, do much to further this end. There is great need of simplification. The present machinery is far too cumbersome even for the "great Methodist Church" of some eight million members. Not infrequently our progress is stalled because a proposition has to be "referred" and "re-referred" to this official group and that, lest some special interest shall be overlooked. Is it not possible to combine and if necessary to eliminate some departments, sections, and divisions in the boards of the church? Is it not feasible to fix responsibility more definitely in a "unified command" with a single head. Such a move would appeal to laymen of Methodism and to discerning ministers as well.

Promotional work likewise should be simplified, with the emphasis strongly on quality rather than on quantity of meetings and printed appeals. The United States Government through its many bureaus, agencies, and commissions is flooding the country with propaganda literature. In addition, there are thousands of special committees in every section of the United States working for this, that, and the other good cause. They are keeping the printing presses running day and night. Editorial desks are groaning under the weight of this material. The minister's mail, too, is filled with propaganda circulars, booklets, and pamphlets. How much of this literature is read? And if it is not read, why complicate the situation with practically useless pressure?

Wise men engaged in any important undertaking ask at the very start for direction and a program. We sometimes wonder whether in our vast new Methodism we are not confused by many directions and many programs. It would seem that it should be possible to fix a general direction and to outline a fairly simple program with a few major objectives toward which all ministers and laymen might bend their thought and energy in one united effort.

Have we forgotten the pastor and the local church in our zeal to further every good cause? We have been told again and again that the pastor is the "key man." He *is* the key man. He should therefore be given the opportunity to do his work, and every effort should be made to keep his morale at a high level. Why load him down with requests for a hundred or more special Sundays when there are only fifty-two in the year? Why ask him to belong to every committee in town, to address every Rotary Club in the vicinity, to pass out literature and envelopes for every philanthropic and charitable cause? He ought to study. He ought to do the work of a pastor. He ought to direct the training of children and youth.

In the very nature of the case, Methodism can never be any stronger than its local churches. They should be reenforced, for they constitute the base of all operations. How many Methodists of our eight million are zealous, active church members of wide vision and broad understanding? How many? Twenty-five per cent? Fifteen per cent? Here among lukewarm, half-hearted Christians is a field and an opportunity for fruitful evangelism, to say nothing of the hundreds of unchurched in almost every community. Brace up the local church! Make Christ real to every one of His professed followers. Present Him with intelligence and zeal to those who know Him not.

The Roman Catholic Church is one church. It calls itself "*the* church." Its remarkable unity has largely been achieved by totalitarian methods. It stresses authority, uses coercion, and employs political methods. It plays upon ignorance and fear, and demands that children be surrendered to its care and training. But the Roman Church presents a united front. When the Pope speaks, his word is law.

Protestantism, by its very emphasis upon freedom, cannot build upon the Roman basis. It appeals to the mind and will of the individual. It tries to persuade and to win men to vital allegiance to Christ. In the Protestant view, the church is a means, not an end in itself. It is more difficult to achieve unity, oneness of purpose and endeavor, on a free than on a Fascist basis. Nevertheless unity can be achieved through a high degree of voluntary cooperation, a willingness to give and take. Furthermore, Protestantism including Methodism has the great advantage of a vital spiritual appeal and of freedom of choice unencumbered by papal edicts. Intelligent commitment on the part of the individual to a common program, rather than docile acceptance of papal orders, makes for power, real spiritual power. When implemented by cooperation and fellowship, such a program also makes for a real unity which endures.

In this fateful hour, Methodism should live up to all its opportunities and become one church.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Reading the Bible

XII. Deuteronomy as Jesus Used It.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4, Deuteronomy 8:3.

The story of Jesus' temptation in the wilderness shows Him as armed for the conflict with the sword of the Spirit, which is the word of God. It shows Him as finding that word in the Scriptures, in the Book of Deuteronomy. Jesus read the Bible with a mind and a heart perfectly attuned in flawless sonship to the Father's life. It is this kind of Bible reading which brings power to all men as it brought it even to the incarnate Son of God.

In Deuteronomy, this verse is part of a passage dealing with the divine care for Israel during the wilderness days. There manna was given, Deuteronomy says, not merely to feed the bodies of the people, but to teach them the great lesson that food was a gift of God, but only one of His many gifts by all of which men live. The food to which they and their fathers had been accustomed, they had come to accept as a matter of course, often forgetting altogether the divine Giver, and losing therefore the saving consciousness of the fellowship with the Giver of all good which is more precious than the enjoyment of His provision of food. Now in the desert they were being fed in a way that made the thought of the Giver uppermost and reminded them that they who were so signally the object of the divine care were more than animals to be fed, they were children beloved. And as children they were to find their true satisfactions in sharing in all the life of the divine family. God's gifts by which men live are the gifts of a love without the knowledge of which life is a poor thing, not true life at all.

It follows, therefore, that to make the provision of food the great thing in life is to miss the whole point of God's revelation of Himself in His giving. True fatherhood even in an earthly family is not revealed in a bountiful table, but in a kindness and a love that makes the humblest fare a feast indeed. The food that Robert Burns's Cotter sets before his children is scanty enough, but how that poor little home becomes an antechamber to heaven when

> The saint, the father, and the husband prays.

Jesus put aside the idea of validating His ministry by becoming a great food administrator. The Son of God came to reveal a Father in all the richness of His fatherhood, not simply as increasing the daily food ration of His children, but as giving them true fulness of life. The riches of the Christian life are not a matter of the price index.

Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.—Matthew 4:7, Deuteronomy 6:16.

Nor was Jesus willing to make demands on His Father for a miraculous intervention which would guard Him from the necessity of true sacrifice, and turn His faith into a spectacular demonstration of His glory. Real faith does not demand a sign, does not attempt to dictate to God the method and the manner of His guidance. Real faith follows in loyal obedience, stayed by a companionship which assures it that God's wisdom is all-sufficient, that His power is invincible, and that His wisdom and power are always the servants of His righteous love.

The Deuteronomic reference is to the petulant and heady murmurings of the Israelites, quick to rebel the moment they met experiences that were not in accordance with their ideas of what divine care should bring. Surely this is a word for us in these trying days as surely as the Lord Jesus found it a word of power in His own time of temptation. It is a poor faith, after all, which will not follow except in a pathway that is marked out by signposts of its own devising.

Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matthew 4:10, Deuteronomy 6:13.

Most of all, Jesus taught, religion was a matter of a supreme and undivided allegiance to the Highest. There are many idols that have been set up in the Holy Place which belongs to God alone. Wealth and pleasure, fame and power, "the lust of the flesh, and the lust of the eyes, and the vain glory of life"—all have contested and all are contesting for the supremacy in human life. But there is one God and one alone. As in the days of Deuteronomy, and in the time of Christ's earthly life, and now, from everlasting to everlasting, He is God. To give His place to any other is to forfeit our own place in the eternal kingdom and to make ourselves the servants of the world which passeth away.

And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment.—Matthew 22:37, 38; Deuteronomy 6:5.

It was near the end of His life here that Jesus used a last text from Deuteronomy—its greatest and its noblest word. True religion is to love God. Obedience and faith are essential, but the true obedience is born of love, and true faith is a loving trust in an altogether lovable Friend.

Jesus used this old book, but He used it in such a way as to give new life to its words. The originality of Jesus is not so much in what He said as in what He was. He gave new meaning to old words because he lived them, and lived them as no one else ever did. Since He walked in Judea, we know as men had never known before what it is to live by every word that proceedeth out of the mouth of God. We could never know the nature of true faith as we know it now but for the fact that Jesus trod the way of the cross in the assurance that thus His life would be given as a ransom for many. And we know the claim of God upon us for a love in which heart and soul and mind unite as it never was known before the Word became flesh and dwelt among us, full of grace and truth. "In him was life; and the life was the light of men."

God's Afterglow

Chaplain A. R. Mullins

I saw God's Afterglow tonight
Across New Guinea skies;
It brought a prayer upon my lips,
A glory to my eyes;
And bathed a jungle waterfall
With lights from Paradise.

It draped a shell-marked battlefield
Where a riddled helmet lay;
It streaked across a ghastly scene
Of blasted barges in the bay.
Yet in my heart I know it was
God's footlights for a grander Play.

I saw God's Afterglow tonight
Upon New Guinea sod,
Where a dying soldier lay
Who his last hard march had trod;
And knew that Glow was Mother's prayers
Lighting her boy to God.

Mr. Editor!

(Continued from page 2)

aries—$1800 to each man and extra for children, and certain conditions.

2. If the ministers still are required to "go where they are sent," let the churches too be required to accept the men sent to them by the best judgment of the authorities.

3. Let the men be paid from the common central office as are missionaries, chaplains, and the harbor pilots of New York City. So the bishops and our superintendents on the whole are reimbursed.

This will do away with much unrest, unbrotherly competition, and the class system now so prevalent. It would take care of the chaplains who come home after the war. It would let the unions and labor leaders see that the church means business.

FREDERICK F. ADAMS,
Member Troy Conference.

Adams.

The Crusade for a New World Order

Program for the Mass Meetings

SESSIONS: Morning 10.00 - 12.15 Afternoon 2.00 - 5.00 Evening 7.00 - 8.30

JANUARY 10, 1944. Monday. Bangor, Maine. Morning and Afternoon Sessions in Grace Methodist Church. Evening Session in the City Hall Auditorium.

JANUARY 11, 1944. Tuesday. Worcester, Massachusetts. All Sessions to be held in Wesley Methodist Church.

VISITING BISHOPS: Bishop Francis John McConnell, New York
Bishop Arthur J. Moore, Atlanta
Bishop Lorenzo H. King, Atlanta

The Services of Song will be under the direction of Dean Robert Guy McCutchan, Editor of The Methodist Hymnal.

MORNING SESSION		
10.00 - 10.20	Service of Song	Dean McCutchan
10.20 - 10.45	A New World Order, Statement of Purposes and Crusade Objective	Bishop Oxnam
10.45 - 11.25	A Christian America	Bishop King
11.25 - 11.35	Hymn Singing	Dean McCutchan
11.35 - 12.15	A Christian World	Bishop Moore
AFTERNOON SESSION		
2.00 - 2.15	Service of Song	Dean McCutchan
2.15 - 3.30	Plans and Methods of the Crusade by Representatives of Boards and Commissions	
3.30 - 4.00	Address	Bishop King
4.00 - 4.45	The Service of Consecration and the Signing of the Cards	Bishop Oxnam and Dean McCutchan
4.45 - 5.00	Closing Song	
EVENING SESSION		
7.00 - 7.20	Service of Song	Dean McCutchan
7.20 - 8.00	The Coming Peace	Bishop McConnell
8.00 - 8.30	The Prince of Peace	Bishop Moore

Ardent Church Worker

New England Methodism has lost a devoted Christian and ardent church worker in the death of Nellie Margaret Stringfellow, wife of Rev. LeRoy W. Stringfellow, superintendent of the Southern District of the New Hampshire Conference. Mrs. Stringfellow, as announced in last week's HERALD, died December 22 at the Hale Hospital in Haverhill, Mass., after an illness of several weeks. She was fifty-eight years old.

A native of Oakdale, Neb., she was graduated from Oakdale High School in 1905 and attended Nebraska Wesleyan University and the Chicago Deaconess Training School. Her marriage to Dr. Stringfellow took place on June 14, 1914, in Chicago. She served with her husband in the following pastorates: Wesley Church, Salem, Mass., where Dr. Stringfellow was assistant minister during his student days; Trinity, Lynn; First, Lynn; St. Paul's, Manchester, N. H.; First, Rochester, N. H.; Grace, Haverhill, Mass., and two terms as superintendent of the Southern District.

Mrs. Stringfellow was president of the Woman's Society of Christian Service and the former Ladies' Aid Society of Grace Church, Haverhill, for six years; president of the auxiliary of the Haverhill Union Mission for two years; a member of the governing board of the Young Women's Christian Association, and a member of the Woman's Christian Temperance Union. She had been an active worker in the home and foreign missionary societies in their Conference and Area organizations. When these were united into the Woman's Society of Christian Service in 1939, she became corresponding secretary of the New Hampshire Conference Society. She was also an ardent worker for the Asbury Grove, Mass., and Hedding, N. H., campmeetings.

Besides her husband, she leaves a daughter, Dr. Margaret Bae (Mrs. Thomas B.) Shipley, Haverhill, and two sisters, Mrs. Clyde B. Moore, Ithaca, N. Y., and Mrs. Alvah D. Nicholas, Elgin, Neb.

The funeral service was conducted at Grace Church, Haverhill, December 24, by her pastor, Rev. Clement B. Yinger, assisted by the editor of ZIONS HERALD and by Rev. Richard Kellogg, superintendent of the Northern District of the New Hampshire Conference.

What Preachers Do

[*Michigan Christian Advocate,* Adrian, Mich.]

To many uninformed people a preacher's work consists mainly of preaching one sermon a week and enjoying one or two delightful social occasions between Sundays. Perhaps a funeral or a wedding comes in for special attention, but aside from that, preachers have it pretty soft. At least some think so.

This is no defense of preachers. They don't need it. But to a great many unthinking people it needs to be made clear that the work of the preacher is no snap.

A recent communication of a district superintendent to his pastors fell into our hands the other day. Besides numerous activities listed, and upon which the pastors were expected to report, was a strong admonition that the pastors read at least one book a month; that every morning be spent in study and sermon preparation; that pastoral calling be pursued conscientiously.

And this is only a beginning of the things that are expected of ministers As the years have passed, the work of preachers has grown more difficult. The competition of many attractions has made it more difficult to hold people to the work of the church. New departments have been added to the church program, and the preacher is supposed to be equally familiar with them all. Add to these responsibilities the one of trying to please everybody, and we have demands upon the preacher that are next to impossible to fulfil. The preacher's job is a hard one. The least his parishioners can do is to sympathetically understand it and lend a helping hand.

PERSONS

Miss Miriam Fall Brightman became the bride of Corporal Donald Pearce Eddy, U. S. A. A. F., at the Methodist Church in Newton Center on Sunday afternoon, December 26. The ceremony was performed by Professor Edgar S. Brightman, assisted by Rev. H. Daniel Hawver, pastor of the church. The ceremony was followed by a reception in the ladies' parlor. The bride, daughter of Professor and Mrs. Edgar S. Brightman of 42 Braeland Avenue, Newton Center, is a graduate of Bates College in the class of 1943. Corporal Eddy, son of Mr. and Mrs. Arthur C. Eddy of Oak Bluffs, is a graduate of the Oak Bluffs High School in the class of 1940, and is stationed at Boca Raton, Fla. The future plans of Corporal and Mrs. Eddy depend on the groom's military assignment.

Dr. Charles R. Brown of New Haven, Conn., dean emeritus of Yale Divinity School, is the preacher this week, Tuesday through Friday, at the noonday services in King's Chapel, Boston.

Dr. Fred P. Corson, president of Dickinson College, Carlisle, Pa., has been requested by the board of trustees of the college to deliver the address at the 171st Commencement to mark the tenth year of his administration. The exercises will take place on Sunday, May 28, 1944.

Rev. Alexander Stewart, associate secretary of the Commission on World Peace of The Methodist Church, and his wife, Rev. Annalee Stewart, officiated at the marriage of their daughter, Miss Elizabeth Belle Stewart, to Ensign Roy Irving Roberts, a Merchant Marine radio operator, on Tuesday evening, December 28, in Chicago, Ill.

Bishop Charles C. Selecman of Oklahoma City, Okla., is bereaved by the death of his wife, which occurred Tuesday of last week, December 28, according to a telegram received from Bishop Ivan Lee Holt of Dallas, Tex. It was expected the funeral would take place Thursday in Dallas, where the Selecmans lived for a number of years immediately preceding his election to the episcopacy in 1938. Mrs. Selecman was Bessie Kyle Beckner before her marriage, which took place April 27, 1899. She was the mother of two children—Francis Asbury and Sarah Josephine (Mrs. D. W. Forbes).

The twenty-fifth wedding anniversary of Rev. E. Nordin Gilbertson, pastor of Bethany Methodist Church, Roslindale, and Mrs. Gilbertson was celebrated on Monday evening, December 27, with a gathering of members and friends of Bethany Church assembled to honor their minister and his wife. Mrs. Frank Coleman was general chairman of the reception, and Frank Frykstrand was master of ceremonies. Rev. William Gunter, district superintendent of Boston District, was a special guest. A program of music and speeches was climaxed by the cutting of an anniversary cake. Mr. and Mrs. Gilbertson were given a chest of silver and a purse of silver dollars. All four of the children—Charlotte, Elmer, Jr., John Robert, and Gordon Earl Wesley—were present for this happy occasion, Elmer, Jr., eighteen years old, an aviation cadet at Greensboro, N. C., being home on furlough. This is the ninth year of Mr. Gilbertson's pastorate in Roslindale.

The wedding of Loring Webster Powell, son of Rev. and Mrs. Webster H. Powell of Belmont, and Miss Winifred Saurwein, daughter of Major and Mrs. George K. Saurwein, also of Belmont, took place on Tuesday evening, December 28, at Payson Park Congregational Church, Belmont. The marriage ceremony was performed by Dr. Powell, the father of the groom, assisted by Rev. Richard H. Bennett, the pastor of the church. The groom was graduated from Harvard College in 1940 and from Harvard School of Business in 1942, and is now a supervisor of insurance with the John Hancock Mutual Life Insurance Company, Boston. The bride is a graduate of Skidmore College, class of 1943. They will reside at 18 Chauncy Street, Cambridge.

Helen Wright Farwell, widow of Charles L. Farwell, M. D., died December 23 at her home, 1094 Main Street, Melrose, after a brief illness. Mrs. Farwell was born in Dudley, the daughter of Rev. Moses Emory and Jane E. (Cone) Wright. Her father was a member of the New England Conference for fifty-three years. She had one brother, Dr. Edward Olin Wright, who died at the age of thirty. After moving to Melrose thirty-three years ago with her mother and aunt, Mrs. Farwell transferred her church membership to the First Methodist Church of Melrose and became an active participant in the work of the church, serving as president of the Woman's Foreign Missionary Society for eight years, singing in the choir, teaching in the church school, and holding membership in the Perrin Bible League. A graduate of the New England Conservatory of Music, she taught piano and harmony during her years in Melrose. She was a lover of animals and for fourteen years served as secretary of the Melrose Humane Society. There are no near relatives. Funeral services were held at the church in Melrose Sunday afternoon, December 26, the pastor, Rev. John L. Cairns, officiating. Burial was in the family lot in Evergreen Cemetery, Boston.

Rev. Marion J. Creeger, associate program director of the Army and Navy Department of the Young Men's Christian Association, has been appointed director of the Christian Commission for Camp and Defense Communities, an intercouncil agency sponsored by the Federal Council of Churches, the Home Missions Council, the General Commission on Army and Navy Chaplains, and the International Council of Religious Education. Mr. Creeger, who is a Methodist and a member of the New York East Conference, succeeds Rev. Harlan M. Frost, who recently resigned to become executive secretary of the Council of Churches of Buffalo and Erie County, New York.

Annie Merner Pfeiffer Chapel of Bennett College, Greensboro, N. C., was the scene Saturday evening, December 18, of the marriage of Miss Frances Estelle Jones, only daughter of Dr. David D. Jones, president of Bennett College, and Mrs. Jones, to Pfc Charles Douglass Bonner of New Bedford, Mass., son of Frederick Douglass Bonner and the late Charlotte Bonner. The bride was given in marriage by her father. Her uncle, Bishop Robert E. Jones of Columbus, Ohio, performed the ceremony. Miss Catherine Jones, daughter of Bishop and Mrs. Jones, was one of the bridesmaids. Attending the groom as best man was Paul M. Jones, brother of the bride and a student at Mount Hermon School, Mount Hermon, Mass. Another brother, Frank S. Jones, a student at Phillips Academy, Andover, Mass., was an usher. The bride has just graduated from Boston University School of Medicine and will serve her internship at Boston City Hospital. The groom is a senior at Boston University School of Medicine, and has been appointed, following his graduation, an intern at Boston City Hospital.

Rev. James R. Cannon, pastor of East Calvary Methodist Church, Washington, D. C., has suffered a bereavement in the death of his mother, Mrs. Rosa Cannon. The funeral service was held December 26 in Marion, S. C.

Word comes from Lucknow, India, of the recent death there of S. P. Andrews-Dube, perhaps the best-known Christian Indian layman of his generation and an intimate associate of Mahatma Gandhi and Rabindranath Tagore. He was for many years the only Christian member of the "Servants of India Society," sworn to poverty and to educational and political efforts on behalf of the Indian people. Born in Mainpari in 1891, he came from a family of Brahmans for many generations in the priesthood; but his parents had been converted to Christianity, and he was educated at Ewing Christian College, Allahabad. For some years he was on the faculty of his alma mater. He was secretary of the United Provinces Liberal Association, chairman of the Lucknow District Education Committee, member of Lucknow University Court, and leader of the lay organization of the Methodist Church in India.

Officers of the Grand Lodge of Masons in Massachusetts installed on Monday of last week at the Masonic Temple in Boston included Francis D. Taylor, deputy grand master, and Charles M. Proctor, junior grand warden. Dr. Taylor is the district superintendent of the Worcester District, and Dr. Proctor, who lives in Fayville and practises his profession of oral surgery in Boston, is a Methodist layman.

Rev. Ernest A. Miller of the New Hampshire Conference, who is spending the winter in Atlanta, Ga., is to teach a course in Gammon Theological Seminary, Atlanta, the second semester, on "Homiletic Values in Literature."

After spending ten weeks in Palmer Memorial Hospital, Boston, as the result of a broken hip, Miss Josephine S. Fisk is now at the Mary Elizabeth Rest Home, 38 Boston Avenue, West Medford. She has greatly enjoyed the "avalanche of letters and cards" that have come to her from all over the country since ZIONS HERALD informed her friends of her accident.

The death of Henry S. Henschen, retired banker and prominent Methodist layman, occurred December 27 at his home in Evanston, Ill. Mr. Henschen was a member of the Book Committee of the Methodist Episcopal Church from 1920 until 1940 when it was merged into the Board of Publication of the new united church. He served as assistant secretary and later secretary during the last quadrennium of his membership on the committee. Mr. Henschen was born in Brooklyn, N. Y., seventy years ago, the son of

Rev. William Henschen, a Swedish Methodist minister. He began his career at the age of sixteen as a messenger boy for a Chicago bank. After receiving a law degree from Lake Forest University in 1896, he continued in the banking business. At one time he was president of the Chicago Bank of Commerce. He leaves a widow and one son.

Mr. and Mrs. Stanley O. MacMullen of Newton and Duxbury have announced the engagement of their daughter, Miss Marjorie Ruth MacMullen, to Cpl. Merrill M. Green, U. S. A., son of Mrs. Merrill H. Green (Olive Mead, violinist) of Duxbury, and the late Mr. Green. Miss MacMullen graduated from Abbot Academy in 1939 and from Wheaton College this year. She is now a psychological intern at Psychiatric Institute in New York, and a graduate student at Columbia University. Corporal Green attended the University of Vermont, and graduated from Wentworth Institute in 1936. He is a member of the Boston Architectural Club and the Massachusetts State Association of Architects.

Rev. Robert H. Dolliver, pastor of John Street Methodist Church, New York City, previously announced winner of first place in the nation-wide sermon competition for the first Edwin Markham Gold Medal, received the award at the morning service in his church a week ago Sunday from Dr. Vernon B. Hampton, president of the Edwin Markham Memorial Association. Bishop Francis J. McConnell preached the sermon, in which he referred to Markham as "the poet of democracy." Dr. Hampton stated that Mr. Dolliver's sermon and nine others would be published as "Edwin Markham Brotherhood Sermons of 1943."

Donald Roger Thompson, youngest son of Rev. and Mrs. A. Brownlow Thompson of Bristol, N. H., was a member of the class that was graduated from Boston University School of Medicine, December 23. Dr. Thompson, who is interning at Boston City Hospital, specializing in surgery, also received a commission as first lieutenant in the Medical Reserve Corps, United States Army.

Bishop and Mrs. Herbert Welch of New York City were guests last week at the home of Dean and Mrs. Howard M. LeSourd in Newton.

Lloyd C. Douglas, whose recent novel "The Robe" is now in process of being filmed, will shortly, it is stated, begin writing the story of Simon Peter, under the title "The Big Fisherman."

Three deaths of persons known to HERALD readers have occurred during the last week-end. William Lincoln Palmer, who was actively identified with the founding of the Palmer Memorial Hospital in Boston, died Friday at his home, 146 Massachusetts Avenue, Boston, at the age of seventy-five. His widow, the former Marian W. Brackett; two daughters, and a son survive him. Funeral services were held Monday morning at the Waterman Chapel in Boston. Also on Friday occurred the death of Mrs. George E. Whitaker, widow of the former publisher of ZIONS HERALD. Mrs. Whitaker leaves three daughters—Miss Harriet Whitaker, Mrs. Mabel W. Johnston, and Mrs. Hayward S. Thomas. Services are being held Monday afternoon at her late home, 75 Walnut Street, Somerville. On Friday too, word was received in Worcester that Rev. Herman Young, former pastor of the Epworth and Quinsigamond Methodist churches in that city, had died in Stockholm, Sweden, at the age of seventy-five. Mr. Young retired from the active ministry in 1937. These brief announcements will be followed by more extended notices in later issues of the HERALD.

Four churches on College Avenue, Somerville, are joining in union services on four evenings of this week for which preachers from outside in each case have been secured. The schedule as announced is as follows: Tuesday at the West Somerville Congregational Church, Rev. John H. Leamon, First Congregational Church, Cambridge; Wednesday at the West Somerville Baptist Church, Dr. F. K. Singiser, secretary of the Massachusetts Bible Society; Thursday at the Universalist Church, Rev. Alfred S. Cole, professor of homiletics, Tufts College; Friday at College Avenue Methodist Church, Rev. Clarence A. Morrill, First Methodist Church, Medford.

"Worship and Health" is the title of a new pamphlet just issued by the Federal Council of the Churches of Christ in America as a joint publication of its commissions on Religion and Health and on Worship. This pamphlet of twenty-four pages comes from the pen of Howard Chandler Robbins, acting rector of St. John's Episcopal Church, Washington, D. C., and a member of both commissions. It is the first Federal Council publication to bring to public attention the close relationship between worship and health. Copies of the pamphlet may be obtained at ten cents each from the Federal Council, 297 Fourth Avenue, New York 10, N. Y.

Churches participating in the recent United Church Canvass report an average increase of approximately ten per cent in giving, according to Stanley I. Stuber, acting director of the canvass. In New Haven, Conn., he said, two churches recorded financial gains as high as fifty per cent. The most significant aspect of the campaign, Mr. Stuber told the project's planning committee at a meeting in New York, was the marked growth of interfaith participation. In many communities, he said, Protestants, Catholics, and Jews conducted simultaneous money-raising canvasses among their members. The second annual phase of the United Church Canvass will cover the period from February 20 to March 12, so that churches normally conducting financial campaigns at that season may participate.

The largest number of births in one year in the history of the United States occurred during 1943, according to statisticians of the Metropolitan Life Insurance Company. The total number of births for the year is estimated at 3,200,000—200,000 more than in 1942 and nearly a million more than in the depression year 1933.

Successful completion of the first unit toward the $1,000,000 campaign for the Building and Endowment Fund of Illinois Wesleyan University, Bloomington, is announced by President W. E. Shaw. The total of $250,000 by December 15 necessary to validate the larger pledges was more than reached. In addition, pledges have been secured with conditions yet to be met which bring the total up to a little over $300,000. The Conference goal of $125,000 from the local church canvass brought in contributions of $127,053.

The Dade County Board of Public Instruction has been ordered by a Florida circuit court to reinstate Edward O. Schweitzer, a conscientious objector, as science teacher and dean of boys in a local junior high school. Schweitzer was ousted by the board last September after a hearing on charges of incompetency, although the board frankly admitted at the time that its action was based solely on the belief that a conscientious objector would not make a satisfactory teacher. Following the circuit court decision, the board announced that it would carry the case to the United States Supreme Court if necessary.

In order to prepare prospective young missionaries for service to rural and village people in China, India, and Africa, the Foreign Missions Conference of North America, under the leadership of Dr. John H. Reisner, its agricultural and rural expert, has arranged for three colleges to give short courses in rural sociology, rural education, nutrition, health, gardening, cooperatives, home life, child welfare, and related subjects, for missionaries otherwise prepared for educational, evangelistic, and medical service. These special courses are being given at Cornell University, the Merrill-Palmer School in Detroit, and Scarritt College in Nashville.

W. S. C. S.

The annual meeting of the New England Conference Woman's Society of Christian Service will be held Monday, January 17. 10 a.m.—Each officer reports work of the year in fifty words; Dr. Norman Vincent Peale, who will be the speaker at the Boston Methodist Social Union in the evening, will bring a message. 2 p.m.—Devotions, Mrs. W. S. Lane, president of the New Hampshire Conference W. S. C. S.; address, Mrs. Norman Vincent Peale, president of the Home Missions Council of North America; address, Miss Bessie A. Hollows, Woman's Division treasurer for China, just returned on the "Gripsholm"; report of national student gathering at Wooster, Ohio, Miss Marjorie L. Needham. For place of meeting and luncheon details, see next week's HERALD.

With Our Writers

EZRA M. COX, Philadelphia, Pa.; member of the staff of the Joint Division of Education and Cultivation, Board of Missions and Church Extension.

CHESTER A. SMITH, Peekskill, N. Y.; Methodist layman, member of several General Conferences.

JOHN W. ANNAS, JR., Buffalo, N. Y.; pastor of First Methodist Church.

MARY LICHLITER, Boston; associate director, Department of Student Counseling, Boston University.

Anniversary and Mortgage-Burning

Celebration of the fiftieth anniversary of Faith Methodist Church, Fairview, opened on Sunday, November 28, with Rev. Charles W. Jeffras, district superintendent of Springfield District, as preacher at the morning worship service. The choirs were under the direction of Mrs. Charles Rae, organist and choir director. At a special service in the evening, Rev. Ralph E. Dodge, Methodist missionary on furlough from Africa, was the speaker. The guest soloist was Richard Mudd, tenor. Refreshments were served by the Young Adult group of the church.

FAITH METHODIST CHURCH, FAIRVIEW

NOW FREE FROM DEBT

Tuesday, November 30, an "Anniversary Frolic" was enjoyed by the entire church. The program included a minstrel show, audience quiz, community singing, and refreshments. On Thursday, December 2, the annual Christmas fair was held. At 6.30 p.m. a turkey dinner was served by the Woman's Society of Christian Service of the church.

Sunday, December 5, was the climax of the entire week. At the morning worship service, the preacher was a former pastor of the church, Rev. Roy S. Graffam of Strong, Me., who served Faith Church from 1928 to 1933, during which period the present beautiful edifice was erected. In the evening, in a service of thanks to God, the mortgage on the church was burned. Mrs. Francis Hudson, Jr., was the soloist. Mrs. Anna Moos, a charter member, read the history of the church. The following former pastors spoke: Mr. Graffam, Rev. Horatio F. Robbins, and Rev. Herbert H. Bair, Jr. Rev. W. Hubert Porter of the Holyoke Ministerial Association brought the greetings from that group. Dr. Jeffras, speaking for the district, congratulated the church on its achievements. The charge lay leader, Elmer Reed, who was chairman of the anniversary committee and also chairman of the committee that carried to a successful conclusion the final drive for funds to eliminate the indebtedness, presided and read letters from invited guests who could not be present. The mortgage was burned by Samuel Goodwin, who was the chairman of the trustees who took the mortgage out many years ago. A litany for the burning of the mortgage was conducted by the former pastors who were in attendance, and the present pastor, Rev. Arthur Newcomb. As the mortgage burned upon the altar, the congregation sang the Doxology.

Faith Church had its beginning in 1891 when Rev. C. W. Hawkins, pastor of the Methodist Episcopal Church at South Hadley Falls, organized a Sunday school in Fairview. Some two years later, in June, 1893, a chapel was dedicated. On March 6, 1903, the society in Fairview was organized into Faith Methodist Episcopal Church. In 1916 the church became an independent charge.

In January, 1929, a drive was begun for the erection of a new church building. With the help of gifts from the Enfield church, construction began May 27, 1930. On November 2 of that year, the first service was held in the new church, under the direction of the pastor, Mr. Graffam.

There was a mortgage of $15,000 on the new edifice, and when the depression of the early thirties struck the country, it became increasingly difficult for the church to make the required payments on the indebtedness and the interest. In 1941, under the leadership of the pastor at that time, Mr. Bair, a new drive for freedom from debt was begun. Through the kindness of the Hadley Falls Trust Company, a portion of the debt was forgiven. The mortgage committee, of which Harold Hanson was chairman, secured a loan of $7000 from the Board of Missions and Church Extension of The Methodist Church, and the mortgage was taken over by that board. A representative of the board, Dr. W. Waldo Weller, came to Fairview to aid in the drive for funds. As a result of this effort, the debt dropped from $12,000 to $3600 in two years.

ARTHUR NEWCOMB

PASTOR AT FAIRVIEW

In 1943 the mortgage committee, under the chairmanship of Mr. Reed and the pastorate of Mr. Bair, went into action again. On this drive $4000 was pledged and final victory was more than assured. Rev. Arthur Newcomb was appointed supply pastor of the church following the session of the New England Conference last May.

Delegates Elected

CENTRAL KANSAS CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Albert E. Henry, Charles E. Schofield, Herbert J. Root, Lester R. Templin, Paul D. Womeldorf. *Lay*—Mrs. Joe T. Rogers, William P. Elliott, L. C. Baker, Ray Streeter, Floyd Anderson.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Samuel W. Keller, Cleveland C. Brown, Otto F. Volkland, Warren O. Mulvaney, Everett W. Freeman, LeRoy F. Arend, Walter H. Dellinger. *Lay*—Walter F. Baker, Mrs. George Ott, Wayne Campbell, L. L. Wilson, J. M. Shull, Mrs. Pearl Stevens, Rev. Cary A. Kemp.

Reserves to Jurisdictional Conference: *Ministerial*—Thomas A. Williams, Alven W. Murray, J. Russell Throckmorton. *Lay*—C. C. Isley, G. E. Creitz, H. B. McKibbin.

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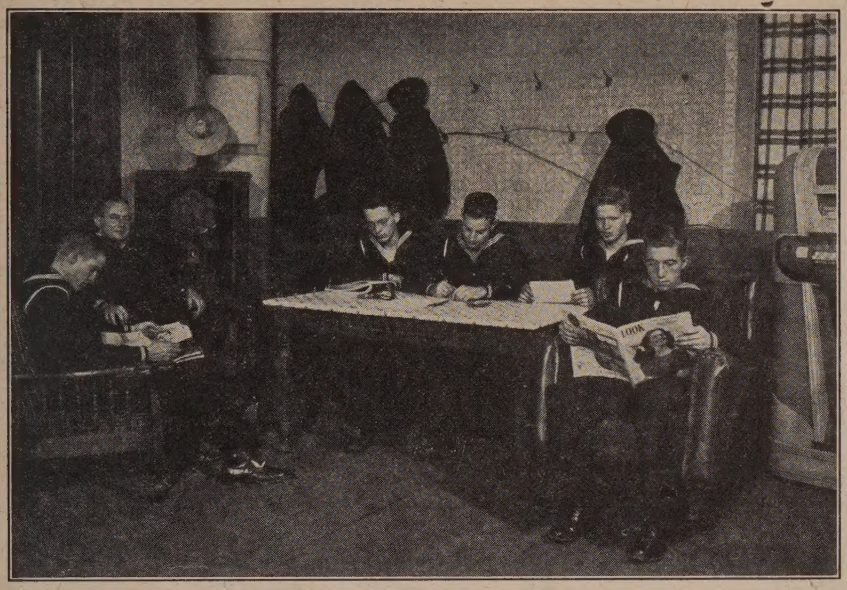

"SEABEES" MADE WELCOME

KNIGHT MEMORIAL METHODIST CHURCH, CALAIS, ME., PROVIDES CENTER FOR SERVICE MEN

Church Serving Service Men

"We cannot say to these boys, 'Now behave yourselves!' and leave them to walk our streets in darkness and inclement weather, while we go to our comfortable homes, books and firesides, with assured protection from temptation and inconvenience. So I am asking the policy committee of the church to meet and bring in a resolution to the board giving me a free hand to use our vestries for service to the boys who may be on leave from the new naval training station."

With these words the pastor of Knight Memorial Methodist Church, Calais, Me., closed his sermon on Sunday, September 19, 1943. The policy committee endorsed the proposal and the following Sunday the church board approved, and within two weeks the scheme was in operation nearly one hundred per cent. That is why an illuminated sign swings over the pavement in front of the church carrying the words "Calais Center for Service Men." A naval training station for the "Seabees" has been established at Quoddy Village, thirty miles away, and many of the men spend their leave in Calais and vicinity. The influx of several hundred visitors creates difficulties for a small town where no adequate facilities exist to meet the changed circumstances.

The church vestries are now equipped with reading and writing materials, music by piano, juke-box, and radio, armchairs, cots for emergencies, games, pay-station telephone. Tables are covered with gaily patterned oilcloth, and cheerful drapes make the rooms look "homelike." Kitchen, washroom, and toilet accommodations are available.

The supervision is provided from a panel of hosts and hostesses selected by Mrs. Ernest Heywood, president of the Woman's Society of Christian Service, and a loyal group of hard-working church members are heartily supporting the project.

Starting December 15, the Center will be open every night in the week, for the patronage has increased so that on Sundays more than 200 men have availed themselves of the opportunities for rest and relaxation. The cooperation of every civic and fraternal organization has been secured, and the townsfolk keep the cooky-jar filled so that the men can have hot coffee and a snack before taking the cold midnight trip back to camp.

The pastor of the church, Rev. Ernest Heywood, himself a veteran of the first World War, has drawn on his own overseas experiences in organizing and directing the Service Center.

A Beloved Counselor

Methodists of the New England Southern Conference are sympathizing with Rev. B. Marion Hope, superintendent of the Fall River Deaconess Home, and her sister, Miss Abby H. Hope, matron of the Ninth Street Nursery, Fall River, in the loss of their mother, Annie Alice (Yates) Hope, widow of George W. Hope. A son and granddaughter also survive—George H. Hope of Scranton, Pa., and his daughter, Margaret Elaine, a graduate student in North Carolina State University, Raleigh. Mrs. Hope died early in December. The funeral service was held at Union Methodist Church, Fall River, Rev. Thomas R. Burns, pastor, officiating. Burial was in Providence, R. I.

Mrs. Hope descended from pioneer Rhode Island families. Her brother, the late Dr. Walter J. Yates, was for half a century an honored member of the New England Southern Conference. Until 1930 she lived in Providence, where she was a loyal member of old Broadway Church. When it closed in 1907, she joined Trinity Union. Since her residence in Fall River, where she made her home with her daughter, Miss Abby, she had been a member of Union Church. Despite handicaps in recent years, she did her full part as a member of Sunshine Circle of the Woman's Society of Christian Service. She was also a member of the Woman's Christian Temperance Union and a life member of the New Bedford District Deaconess Aid Society.

Seven years ago, at the age of seventy-seven, Mrs. Hope lost her sight. She triumphed over this affliction with a spirit that would have been unusual in a youth. She mastered the Moon system of reading. Her radio was an intellectual and spiritual companion. Through it her able mind kept fully abreast of world affairs and her spiritual needs found satisfaction. She discovered that eyes are not necessary for skilful handiwork, and her busy fingers turned out unbelievable quantities of crocheted and knitted articles for gifts to friends and to the Red Cross.

Probably it was in her capacity as a counselor that Mrs. Hope will be most missed. She was one of the "elders" in wisdom and judgment, but youthful and tolerant in her understanding and sympathy. This combination explains the fond respect in which her hundreds of friends, old and young, held her. Particularly was her poised, judicial temperament an asset to her daughters when they brought home the inevitable problems that confront social workers. Mrs. Hope was their unseen partner. Insiders sensed what the daughters would both be quick and proud to admit: that much of their strength

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and success came from the calming, steadying influence and the sane suggestions of this unperturbed, faith-filled soul.

"Friends of Boston University"

JOSEPH G. WEISBERG, in *The Jewish Advocate*, Boston

A drama unique in the annals of Jewish communal history in America was unfolded at the Hotel Statler, Boston, Tuesday night [December 7], when a handful of men, in a stirring demonstration of patriotism and devotion to American ideals, banded themselves together as "Friends of Boston University" and subscribed $103,500 as the nucleus of a proposed gift of a building to be erected on the Charles River campus in recognition of and to help further the university's democratic and liberal educational policies.

It was a drama in every sense of the word. Very few of those present are graduates of Boston University. In fact, most of the men had never had the opportunity to pursue education at any college. All, however, were impelled by a single consciousness of purpose—to do all in their power to promote and foster the American conception of vigorous, liberal, and human education.

The meeting was informal, yet the atmosphere was charged with a zealousness and enthusiasm which predestined the success of this notable undertaking. Samuel D. Saxe, prominent Boston shoe man and one of the pioneers of the movement, was host to the group at this dinner meeting for the purpose of launching the plan. All came aware of the purpose and ardently dedicated to its cause. The sparkling addresses of Hon. Charles A. Rome, former Assistant U. S. Attorney, Superior Court Judge Abraham E. Pinanski, both trustees of Boston University; former Governor Louis J. Brann of Maine, and Dr. Walton E. Cole were merely the matches which set off the resulting explosion of pledges.

A list of announced contributions are:

Jacob Ziskind, Fall River, $25,000; Dewey D. Stone, Judge Harry K. Stone, Harry Levine, and Louis Levine, $25,000; Samuel M. Salny, Esq, Fitchburg, $7,500; Samuel D. Saxe and associates, $5,000; Anonymous, $5,000; Benjamin H. Swig Fund, $7,500; Max Hoffman, $2,500; Abraham Burtman, $2,500; David Stoneman, Esq., $2,500; Philip J. Lown, Auburn, Me., $2,500; A. S. Burg, $2,000; Henry C. Berlin, $2,000; Harry E. Prince, Revere, $1,500; Anonymous, $1,500; J. B. Gordon, $1,000; Max Korn, Peabody, $1,000; Yoland D. Markson, $1,000; Superior Shoe Company, $1,000; Michael Lunder, $1,000; Bernard Short, $1,000; others, $5,500.

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A Pattern for Cooperative Action

Good will, racial understanding, and practical religion have found concrete expression in the Little Rock and North Arkansas Conferences of The Methodist Church. In the hottest days of July and August, when in some communities there was conflict, two white Conferences and a Negro college were working on a common problem of improving the resources and services for human welfare.

Philander Smith College, Little Rock, Ark., for more than seventy-five years has been serving young Negroes in the Central Southwest. For more than fifty years two poorly constructed buildings, long in need of complete rehabilitation, have housed all classrooms, the auditorium, science laboratories, library, and dormitories for freshmen and sophomores. Bishop Charles C. Selecman, with headquarters at Oklahoma City, Okla., aware of the situation, invited President M. LaFayette Harris of Philander Smith College to present the need to his cabinet. In less than ten minutes after the appeal and subsequent discussion, the district superintendents had voluntarily accepted quotas for their districts totaling $4500. July 16 was designated as Philander Smith College Day in the two Conferences. On that day the ministers, having been supplied with significant facts about the history, services, and needs of the college, offered the membership of the churches an opportunity to make contributions to the college. Two churches whose morning services are on the air, presented an appeal over the radio. The response was a total of $4595—$95 in excess of the amount proposed.

This substantial financial contribution means much to Philander Smith College. But of far greater importance is the good will and enriched understanding which this effort has brought about. A pattern for cooperative action in other sections of the country has been established by showing how groups may work together in areas of agreement instead of placing an accent on differences.

Plan of Episcopal Visitation

Spring Conferences in the Northeastern Jurisdiction

Baltimore, Western Maryland College, Westminster, Md., Bishop E. H. Hughes, June 7
Central New York, Newark, N. Y., Bishop C. W. Flint, May 31
Central Pennsylvania, First Church, Altoona, Bishop E. H. Hughes, April 12
Genesee, Plymouth Church, Buffalo, N. Y., Bishop E. G. Richardson, June 1
Maine, Lewiston, Bishop G. B. Oxnam, May 18
Newark, Newark, N. J., Bishop F. J. McConnell, April 20
New England, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24
New England Southern, South Church, Manchester, Conn., Bishop G. B. Oxnam, June 14
New Hampshire, Baker Memorial Church, Concord, Bishop F. J. McConnell, May 10
New York, New York, Bishop F. J. McConnell, May 24
New York East, Hanson Place-Central Church, Brooklyn, Bishop F. J. McConnell, May 16
Northern New York, Bethany Church, Watertown, Bishop C. W. Flint, May 17
Peninsula, Bishop E. H. Hughes, May 17
Philadelphia, Philadelphia, Bishop E. G. Richardson, March 9
Puerto Rico, San Juan, Bishop E. G. Richardson, February 2
Troy, Saratoga Springs, N. Y., Bishop F. J. McConnell, April 13
Wyoming, Kingston, Pa., Bishop E. G. Richardson, April 12

Where There's a Will There's a Way!

(Continued from page 4)

whose "house are many mansions." When we opened our eyes, two sons in khaki were standing by that bedside.

Looking back upon that scene, I feel that much that is best in our Anglo-American traditions there found expression: A British soldier who had lived on four continents had quoted the Old Book to express the prayer of his heart; a child had tried to cover up a father's weakness, and the father had been strong enough to refuse the excuses. Trust in God and belief in His forgiveness had been affirmed. And there had been expressed the energy and resourcefulness characteristic of this race that "where there's a will there's a way."

Neither our faith nor our energy nor our resourcefulness will allow the cause of Christ or democracy, which is its political expression, to perish. Let the church of Christ pursue its task in 1944 with renewed faith, hope, and love in the knowledge that "where there's a will there's a way." And above the din and clamor of this hour, may it hear clearly the voice of Christ saying, "I am the way!"

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Our Fighting Faith. By J. Blanton Belk. The John Knox Press: Richmond, Virginia. Price, 50 cents, paper; $1.25, cloth.

Prayers of the Spirit. By John Wallace Suter. Harper & Brothers: New York. Price, $1.

On Beginning from Within. By Douglas V. Steere. Harper & Brothers: New York. Price, $1.50.

The Beginning of Christianity. By Clarence Tucker Craig. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.75.

Church Register

HERALD CALENDAR

Home Missions Council of North America, Annual Meeting, Marble Collegiate Church, New York City, January 10-12
University Senate, Cincinnati, Ohio, January 10
Association of Schools and Colleges of The Methodist Church, Cincinnati, Ohio, January 11
Race Relations Sunday, February 13
Methodist Committee for Overseas Relief, Chicago, Ill. February 14, 15
Board of Education, Chicago, Ill., February 15-17
National Association of Methodist Hospitals and Homes, Claypool Hotel, Indianapolis, Ind., February 18-20
Laymen's Day, February 20
General Conference Commission on Central Conferences, La Salle Hotel, Chicago, Ill., February 24, 25

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World Day of Prayer, February 25
Week of Dedication, February 27-March 5
General Conference of The Methodist Church, Kansas City, Mo., April 26
Northeastern Jurisdictional Conference, Ocean City, N. J., June 7
Central Jurisdictional Conference, Bennett College, Greensboro, N. C., June 8
Southeastern Jurisdictional Conference, Atlanta, Ga., June 22
North Central Jurisdictional Conference, South Bend, Ind., June 29
Western Jurisdictional Conference, Salt Lake City, Utah, July 13-16

BOSTON METHODIST SOCIAL UNION—Monday, January 17, Copley Church, corner Exeter and Newbury streets, Boston. Speaker, Dr. Norman Vincent Peale, minister of the Marble Collegiate Reformed Church in New York City. Social period at 5.45 p.m.; dinner at 6.30. Price to members, $1.30; to non-members, $1.55. For tickets apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, January 14.

FOR WORLD DAY OF PRAYER—Program materials for the observance of the World Day of Prayer, February 25, under the sponsorship of the United Council of Church Women should be ordered promptly and paid for in advance. Orders should be sent to the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. The Call to Prayer is free; programs, "And the Lord Wondered That There Was No Intercessor," are two cents each or $2 a hundred; the "Handbook for Leaders" is ten cents; the poster, five cents. Four enterprises will benefit from the World Day of Prayer offering—Christian literature, Union Christian Colleges in the Orient, migrant and sharecropper work, and religious education directors for government schools for the American Indians.

Bits of Fun

Wife (to absent-minded professor): "Your hat is on the wrong way, dear."

Professor: "How do you know which way I'm going?"—*Selected.*

On one of the fast trains of the Canadian National Railways, a lady was trying to get into an upper, but the porter could not find the ladder. "Lady," he said, "I have been a porter for eighteen years and this is the first time I've ever lost my ladder. I had it right here a minute ago." An English sailor popped his head out of an upper and said, "I'll lend you my ladder till morning." He had the ladder in the berth with him.—*Wall Street Journal.*

Proud Parent: "Why, Junior is only three and he can spell his name backwards."

Skeptical Neighbor: "That's interesting. What's his name?"

"Otto."—*Selected.*

The lad was tired and hungry after a long walk from church, but his father insisted on his saying grace.

He closed his eyes tightly, bowed his head, and said: "O Lord, have mercy on all this food. Amen!"—*Exchange.*

In Louisville restaurants has appeared the new kind of Western sandwich—two slices of bread and a wide open space between.—*Boston Globe.*

Dorothy: "I have a very literary boy friend. He recommended Einstein's 'The Theory of Relativity' as a most interesting book."

Lou: "Excellent! And have you read it yet?"

Dorothy: "No; I'm waiting for it to come out in the movies first."—*Exchange.*

Miscellaneous Advertisements

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